preserve itself. It can even go further and bring into its own fold the unrefined, and place them in the possibility of refinement. In the last novels, as Charlotte Slant says, "there are refinements". Lambert Strether is the unsuccessful ambassador who forgets his embassy; but he is, in the oblivious process, reawakened to himself, and his slumbering human individuality becomes resuscitated by the prospect of golden enlightenment. The failure of his mission becomes an interesting success in favour of self-integrity and cultural grace. His refinement is individual, and towards the end of the novel, although it has transcended its own academic mentors, it prefers to exist in its own being, pure, lonely, detached, and aloof.

In *The Wings of the Dove,* refinement is creative and spreads its aura of creativity to those who are effortlessly brought under its power. Milly Theale is an Isabel Archer who has come back, as it were, into the world, in which she has herself grown, in order to educate her masters in the school of refinement. Milly Theale has all the generic qualities of refinement, namely, sensitivity, responsiveness, understanding, compassion, and forgiveness; and she too, like Newman, desists frcm acts of furtive, or overt resentment. The world she lives in is already a creat irrelevancy, in which she alone is the principle of order, because she alone is refined. When the Dove becomes pure wings, refinement acquires the influence of a will released from its disagreeable attributes of compulsive morality, and thus Milly, the dead woman, is able to convert and transform Merton Densher. Densher's final gesture of refusing to repudiate the memory of Milly and exploit her fortune is the fruit of achieved refinement.

In *The Gofden Bow/,* the drama of refinement is traced through its whole inevitable cycle of fulfilment, conversion, and renewal. Maggie Verver demcnstates the ultimate virtue of refinement by daring its active possibilities in favour of a purposive and meaningful rehabilitation of the destinies of all concerned. Her moral resilience is not

permitted to remain passively indulgent to human insufficiency. On the contrary, it presses itself forward and reaches out into the consciousness of others. As a consequence of her refinement coming out into the open field of human action, she prevents the collapse of cultural reality as symbolised in the institution of marriage. Refinement as it is developed in *The Go/den BowL* not only reforms but also preserves, not only emancipates but also rehabilitates the sense of inter-relatedness between the individual and the community. The refinement, which has discovered its own nature by a necessary